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# LUCIFER.

## THE LIGHT-BEARER.

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### LOVE UNBOUGHT.

Dear, will you have me? I am yours
Entirely. As the river flows
Forever in the swallowing sea
His tribute clear, so fate's decree
Has set the current of my blood
To you: unchecked by club or flood.

Dear, will you have me? Here and now
Yours am I. Though no solemn vow
I make, of faith by year and day
And hour. Then, though the winged-one stay
But just a night, and take his flight—
He once was ours, in love's despite.

L. H. EARLE.

### Fables of Asses.

RELIGION.

An observant ass, perceiving that many things occurred for which he was at a loss to account, conferred from time to time with his brethren and learned that they too, all of them, observed similar things, yet could not understand them, being as much in the dark as himself. Then there was the problem of the cause of things in general, and the destiny of asses at death, which served to increase perplexity, and puzzled all alike. The observant ass one day called the rest around him and announced that he had a theory of things which he believed would commend itself to all. He argued that there was a great invisible ass somewhere whose powers and nature were made manifest in all happenings, who had created asses in his own image, and who rewarded and punished at death whom he would. His hypothesis met with great favor, as it relieved the tension of thought, and from the point of view of an ass left very little to be explained. It came to be an article of belief with asses in general, and its acceptance was soon made the test of character and intelligence throughout Assdom. Of course it did not cover the ground very well; in fact it was very superficial; but asses could not be expected to realize that their convictions in the matter of problems were merely expressions of their general assininity.

MEDICINE.

Occasionally an ass suffered from the results of an indiscretion in eating, drinking, or from some manner of harmful habit; and as abnormal social conditions developed in the ass world and abnormal appetites were developed as a consequence the number of those suffering in this way increased till the sick were to be seen everywhere, in all the fields and woods. A remarkable phenomenon accompanied generally efforts to be rid of these indispositions and diseases: the sufferers persisted in continuing to do that which had made them ill and all the while sought an herb or a mineral which would make them well in spite of themselves. Every plant to be found was tasted and eaten as an experiment to determine its properties; and of course many asses died because of poisons in the shrubs. Still the experimentation went on; while what killed one left another ass unhurt, and all the air was filled with praise and condemnation of this or of that mixture called medicine. Soon the seeking of remedies for illness became a profession, and then of course asses were all assured that they could be cured of any ailment by taking a given drug. Rival schools of medicine arose and quarreled, accusing each other of killing the sick, and matters became very much mixed. Of course the practice of hygiene is the way to hold or regain one's health; one cannot have harmful habits and still remain well; but asses have a foolish way of looking at these things, you know. Their brains seem to have all grown to ears.

CAPITALISM.

The thistle-growing industry after being a matter of individual effort for many generations, though there had been a large measure of friendly co-operation in its pursuit, at last fell into the hands of a few asses stronger and less scrupulous than the rest, who did what they called organizing the production of food. Then the large body of asses were each allowed only a few thistles for their personal sustentation, to be eaten at night for their sole daily meal, while the rest of the thousands of tons of thistles which they gathered daily went to enrich the capitalistic asses; who were not such fools as they looked. At times there was considerable grumbling on the part of a few discontented asses, but the rich few sent out capable teachers who conclusively proved to the working asses that without the capitalist ass to invest his capital there would be no thistles raised, for capital was required in order to cultivate the ground. After that all went as smoothly as a war of extermination. How could a fool of an ass be expected to know the difference between capital and capitalism? The asses could not remember their ancestors, could they, who had thistles in plenty ere capitalism was known?

DEMOCRACY.

After the rule of one ass over all the rest had come to be distasteful to asses at large because of the cruelty, rapacity, and ignorance of the great absolute ass, Assilonica, feeling the need of still maintaining "law and order," and desiring something in the way of authority which should stand for justice and truth between the many conflicting interests of asses, decided to establish a democracy and create a code of laws at once just and enlightened. "Of the asses, for the asses, and by the asses," was the slogan of the reformers, and they aimed to keep their government at once clean, wise, and profitable by the golden magic of majority rule. The asses voted on everything from braying to dying, for convenience the vote being taken by the easy process of counting ears; one party keeping its ears down while those of the other party were being counted. There was a division on every question, and campaign brayers made vast numbers of converts. All were satisfied that the opinion of the

majority represented wisdom. The asses no doubt forgot that majority rule preserves privilege just as monarchical rule does; nor did they realize that a thousand asses taken together are exactly as wise as one solitary ass.

EDUCATION.

Very early in the history of ass life it was thought necessary to be wise, and accordingly private teachers as well as public schools were provided so that the young asses might learn all that their elders knew, and more if that were possible. Some simple matters were at first all that it was sought to impart, things useful in a measure in the affairs of common life; but very soon artificiality set in and old, wornout, and difficult subjects were made a matter of study, and education began to mean the attaining of that which was ornamental but not useful. A knowledge of life began to be despised as something unnecessary and vulgar, and the languages of long dead ass tribes together with their folk lore, bad and good, took its place. History became the story, not of ass tribes, but of ass kings and their quarrels; legends were studied for moral lessons; young asses were taught, not to speak correctly but to know the rules of speech correctly; art was almost neglected, as was sociology, and political economy; and while a great show was made of teaching physiology and hygiene, one of the most important functions of the body, that upon which the life and health of all asses depended, was totally neglected. Fads began to enter into education to an increasing degree, and finally very little that was of real utility was offered for study in any school. But asses called the hotch potch education, and all sought it. How could an ass be expected to know that he was an ass in every sense of the word? IRONICUS.

## "Collective Action."

I am glad to see the tone which R. B. Kerr takes in his treatment of scientific questions is becoming considerably less dogmatical and facetious. His statement of the governmental theory leaves little to be desired. "The interest or inclination of individuals often leads them to act in a way detrimental to the interests of others, and collective action must therefore be taken to check individual selfishness and carelessness." He says, very correctly, that this theory is quite simple enough for comprehension, and has been lucidly stated by Blackstone, Puffendorf, and other important political theorists ever since Aristotle's time. He is correct also in saying that the abuses of government do not prove it has no legitimate uses. The theory of Anarchism that "the thing itself is the abuse;" cannot be proved by merely stating it, any more than the other. What is to decide between them? Mr. Kerr has told us. "The careful application of observation and experiment." The *careful* application, observe. There is no theory so unsound that it does not appeal to something in the way of observation and experiment.

All reasoning, as John Stuart Mill showed in his great work on Logic, is fundamentally inductive. The difference between the reasoning by which an old woman arrives at the conclusion that Friday is an unlucky day and that by which Darwin arrived at the law of natural selection, does not consist in this that they perform mental operations unlike in kind. It consists, as Macaulay pointed out when writing about Bacon, in this, that they perform mental operations unlike in degree. Ignorance, haste, carelessness, stupidity and bias, make the old wife content with a much less searching induction than that which the philosopher requires. Now new opinions, such as Anarchism, have this advantage over old ones, *prima facie*, that they are much less likely to spring from an induction vitiated by such causes. Ignorance, haste, carelessness, and, except in the case of a crank, bias, always side with the opinion in possession; at least when it is, like the theory of governmentalists, so familiar that no one can be ignorant what it is, nor on what arguments it rests. This is by no means enough to prove an unusual opinion sound; for the vitiating influence of stupidity and bias [illegible] it; and so sometimes may that of ignorance. A man may know so little about medicine and surgery that he calls their most recent experimental inductions "anachroisms", and supposes methods as old as Hippocrates to be innovations. He may think it his duty to oppose all established belief; and accordingly may be willing to maintain that the sun is inside the earth, simply because all who know anything about it are aware that this would be a case of Jonah's swallowing the whale. He may be unable to get it through his wool that the material of all ideas is feeling; and therefore may see no absurdity in that philosophy which deduces ideas and feelings from matter assumed to be unconscious and inert. But unusual opinions unless they are as well worn out as materialism and "progressive hygiene," deserve respectful consideration on the ground that their promulgator must have begun by learning some facts, taking some time and pains, and conquering some prepossessions: all which is especially the case with really new opinions. Most of the interesting crankisms referred to, are far different from that. It becomes the champion of the old to reflect that those of the new have probably "weighed and considered" what he has been content to "believe and take for granted."

Mr. Kerr gives as specimens of the uses to which government may be put, "limiting the number of births," (how? I, as an Anarchist could propose a method; but it would be simply the withdrawal of government from a very important sphere); "making land collective property; eliminating competition" hem! about as difficult for government as limiting the number (of births); "to keep the streets clear;" "to regulate the storing of dynamite," "to take precautions that water pipes shall be thick enough;" "to establish fire-limits;" "that lepers and cholera patients should be isolated." At this rate, Mr. Kerr and the editor will soon be by the ears about compulsory vaccination, if I do not bring an olive branch. As an Anarchist, I am opposed to compulsory vaccination, and compulsory everything else, for a great many reasons, this being one—that the compulsory feature gives cranks something to howl about—that it introduces an element of evil, of inevitable mismanagement, corruption, bad moral influences, and, to conclude, unpopularity, into sanitary arrangements which by themselves are good. And the same objection applies to all the other alleged benefits of government.

"I believe in sanitary regulations because they have lessened the death-rate," says Mr. Kerr. This is an excellent specimen of those one-sided inductions which mislead social theorists. Has Mr. Kerr considered whether sanitary precautions cannot be taken without enforced regulation? Has he ever inquired whether the latter do harm as well as good? Has he reflected that, with their compulsory feature, the whole objection to sanitation is taken away? Has he weighed the effect of this one thing, unpopularity excited by compulsion, in retarding the practical adoption of prophylactics, which may be required by law though generally odious, but cannot be enforced unless public opinion is really for them?

We need wider generalizations than these, if we are to reason like Newton and Darwin, instead of like Dame Durden and Mother Shipton. Mr. Kerr knows that I do not believe we can tell what is for the general good. But if the question be whether some national condition usually reckoned good, as wealth, a tolerably even distribution of the same, internal peace, ability to resist foreign enemies, above all energy and intelligence, are on the whole promoted more by government or by anarchy, then I think the experience of all history is that these flourish in remarkably strict proportion to the degree of individual liberty, and never fail to suffer from governmental meddling. If this induction is too large an one for Mr. Kerr to attempt following, and I admit it does require perseverance; then I recommend to his study the essay of his favorite Herbert Spencer, on Over-Legislation. Its motto might be a sentiment quoted in it "Wherever there is government there is villainy." Nowhere, except in universal history when reduced to its bare facts, do I remember to have found such lurid proofs how the blighting touch of authority corrupts honesty; destroys good manage

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ment, fosters waste; checks improvement; reduces what useful innovations do run the gauntlet of artificial difficulties to one dead level of wretched unprogressive compromise; above all kills out the spirit of personal enterprise, originality, invention, self-reliance, converting whole nations into beggars for subsidies and pupils of an ignorant teacher; whom competitors trained under happier auspices must inevitably surpass.

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## A Psalm of Empire.

1.—I am the Filipino's shepherd; he shall not want.

2.—I make him to lie down on the battlefield. I pursue him beside the still waters.

3.—I incorporialize his soul. I lead him into the paths of unrighteousness for my trade's sake.

4.—Yea, though we walk into the valley of the shambles of death he shall fear no evil, for I am with him; my shot and my bayonet they benevolently assimilate him.

5.—I prepare a table before him for the feasting of his enemies; I anoint his head with civilization; his canteen runneth over.

6.—Surely Greed and Militarism shall follow him all the days of his life and he shall dwell in the folds of Old Glory forever.
—*Palmer Albertson, in "The Whim."*

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## What It Means.

The acquittal of Comrades Adams and Larkin of Home is a personal deliverance at which we all rejoice, but beyond that I do not see that anything is gained. Judge Hanford instructed the jury to acquit because he did not consider the indicted matter obscene; had his opinion been opposite the prisoners would probably have been convicted. In other words, as to whether a man accused of obscenity gets penalty or not depends almost altogether upon the whims and prejudices of the court. No clear principle is involved, nor any logical or scientific definition. The whole thing is as loose as that public opinion which in Boston excludes the "Bacchante" and in New York admits it. Here is the awful peril of this whole Comstock inquisition. It has no principles, and every man who takes a new view of any sex problem and tries to utter his honest thought, is liable to be handed over at any moment to the mercies or cruelties of lawyers and juries who know nothing at all about the matter and have only easily-inflamed prejudices and stupid traditions to guide their decision. So Adams and Larkin, sex teachers in Washington, are cleared, and Ida Craddock, sex teacher in New York, is jailed. The whole study and utterance of the most important of the human sciences is completely at the mercy of a gang of rat-catchers. The average judge, or juror, knows infinitely less about the mysteries of sex than he does about astronomy, yet what a howl would go up if what a man should teach concerning the stars were left to the criminal courts. O the damnable, awful stupidity and pitiable barbarism of it all!

And the persecution at Home still continues. Two more arrests—one of Lois Waisbrooker, 76 years old, because she published the "Awful Fate of Fallen Women," which as Comrade Morton says, "is mainly a moving plea against the one-sidedness which tramples mercilessly on the woman who is supposed to be down," and the other of the postmistress, Mattie D. Penhallow, because she, in response to a decoy request from the postal inspector, and with no knowledge of its contents, mailed him, as an act of courtesy and official duty, the paper he asked about. And because of this inspector's accusations, and without waiting for proof, the grand jury of the district recommends that their postoffice be abolished. Send all you can afford to Oliver A. Verity, Home, Pierce Co., Wash., for the defence.—*J. Wm. Lloyd, in The Free Comrade.*

## The Logic of State Socialism.

Government is the coercion, right or wrong, of the weak by the stronger. Majority rule and absolutism are in this respect identical.

In a previous issue of Lucifer I called attention to the action of the existing state in suppressing or almost suppressing certain state socialist journals, and by implication ventured a prophecy to the effect that a state socialist state would not tolerate in the mails literature, journalistic or other, which powerfully attacked state socialism. C. F. H. desires to know by what process of reasoning I arrive at this conclusion.

My answer: The theory that the state is the proper custodian of some of the affairs of a people, provided that the state actually is the majority of that people, logically leads to the contention that the state is the proper custodian of all the affairs of a people; and that a state socialist majority will so reason I contend, because a man or a body of men will follow logic when it flatters them so to do or when it promises to serve their cause. A state socialistic state logically would rigorously rule out of the mails literature antagonizing state socialism because in the judgment of the majority it would be contrary to the well-being of the people that such literature should be read and acted upon; the majority being the accepted best judges of what constituted well-being and having the power to enforce their judgment through the state.

In my first paragraph I describe government; what follows is a picture of the working of irresponsible majorities, infatuated with conceit.

"Selah!" which Bible commentators define variously. Here let it mean, See?

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majority represented wisdom. The asses no doubt forgot that majority rule preserves privilege just as monarchical rule does; nor did they realize that a thousand asses taken together are exactly as wise as one solitary ass.

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## What It Means.

The acquittal of Comrades Adams and Larkin of Home is a personal deliverance at which we all rejoice, but beyond that I do not see that anything is gained. Judge Hanford instructed the jury to acquit because he did not consider the indicted matter obscene; had his opinion been opposite the prisoners would probably have been convicted. In other words, as to whether a man accused of obscenity gets penalty or not depends almost altogether upon the whims and prejudices of the court. No clear principle is involved, nor any logical or scientific definition. The whole thing is as loose as that public opinion which in Boston excludes the "Bacchante" and in New York admits it. Here is the awful peril of this whole Comstock inquisition. It has no principles, and every man who takes a new view of any sex problem and tries to utter his honest thought, is liable to be handed over at any moment to the mercies or cruelties of lawyers and juries who know nothing at all about the matter and have only easily-inflamed prejudices and stupid traditions to guide their decision. So Adams and Larkin, sex teachers in Washington, are cleared, and Ida Craddock, sex teacher in New York, is jailed. The whole study and utterance of the most important of the human sciences is completely at the mercy of a gang of rat-catchers. The average judge, or juror, knows infinitely less about the mysteries of sex than he does about astronomy, yet what a howl would go up if what a man should teach concerning the stars were left to the criminal courts. O the damnable, awful stupidity and pitiable barbarism of it all!

And the persecution at Home still continues. Two more arrests—one of Lois Waisbrooker, 76 years old, because she published the "Awful Fate of Fallen Women," which as Comrade Morton says, "is mainly a moving plea against the one-sidedness which tramples mercilessly on the woman who is supposed to be down," and the other of the postmistress, Mattie D. Penhallow, because she, in response to a decoy request from the postal inspector, and with no knowledge of its contents, mailed him, as an act of courtesy and official duty, the paper he asked about. And because of this inspector's accusations, and without waiting for proof, the grand jury of the district recommends that their postoffice be abolished. Send all you can afford to Oliver A. Verity, Home, Pierce Co., Wash., for the defence.—*J. Wm. Lloyd, in The Free Comrade.*

## The Logic of State Socialism.

Government is the coercion, right or wrong, of the weak by the stronger. Majority rule and absolutism are in this respect identical.

In a previous issue of Lucifer I called attention to the action of the existing state in suppressing or almost suppressing certain state socialist journals, and by implication ventured a prophecy to the effect that a state socialist state would not tolerate in the mails literature, journalistic or other, which powerfully attacked state socialism. C. F. H. desires to know by what process of reasoning I arrive at this conclusion.

My answer: The theory that the state is the proper custodian of some of the affairs of a people, provided that the state actually is the majority of that people, logically leads to the contention that the state is the proper custodian of all the affairs of a people; and that a state socialist majority will so reason I contend, because a man or a body of men will follow logic when it flatters them so to do or when it promises to serve their cause. A state socialistic state logically would rigorously rule out of the mails literature antagonizing state socialism because in the judgment of the majority it would be contrary to the well-being of the people that such literature should be read and acted upon; the majority being the accepted best judges of what constituted well-being and having the power to enforce their judgment through the state.

In my first paragraph I describe government; what follows is a picture of the working of irresponsible majorities, infatuated with conceit.

"Selah!" which Bible commentators define variously. Here let it mean, See?

IRONICUS.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## By the Way.

One of Lucifer's good friends writes: "In regard to first article in No. 917, 'What Would You Do?' I am going to try to have my good Baptist helpmate answer that—for doubtless you will get answers from many Liberals, and that article can be answered from more than one side." We shall be glad to have responses from as many points of view as possible. Responses have already begun to come in, but too late for this issue of Lucifer.

Just as the forms for this issue of Lucifer are filled we receive a communication from James F. Morton, Jr., of "Discontent," in acceptance of our offer to give him a hearing. It will appear next week. From his letter I quote: "Your offer is characteristically kind and generous and I accept it with many thanks. It is uncertain just when 'Discontent' will appear again, as we must await the result of various communications with Washington and the unrolling of several yards of red tape."

It is housec-leaning time in Lucifer's home as well as in the most orthodox households, and here as elsewhere the problem of what to do with accumulations of dust-catchers is a difficult one to solve. Our shelves and store-rooms are loaded with books and papers that some people would like to read. For instance, we have surplus copies of Lucifer of most of the issues for the last fifteen years. We have decided to make them up into packages of 40 copies, no two alike, and offer them for 15 cents a package. Of course at this price we cannot promise consecutive unmbers, for many are missing altogether.

In response to many inquiries regarding the condition of the editor, I will say that it is not alarming but that the gain in strength is scarcely perceptible. The attack of grip was very severe and though he has for more than three weeks been able to leave his room and spends much of his time in the park, any physical or mental effort soon exhausts his strength. He suffers but little pain, and takes pleasure in the outdoor exercise and the sunshine. It will probably take several weeks' time for him to recover sufficient strength to do his usual amount of writing. He had expected to reply in this issue to friends who have criticised his late utterances on the "universality of law," but finds his strength not yet equal to the mental effort required.

"Whitman's Ideal Democracy, and Other Writings" is the title of a book recently issued. The volume contains papers written by Helena Born, entitled: Whitman's Ideal Democracy; Thoreau's Joy in Nature; Poets of Revolt; Shelley, Whitman, Carpenter; Whitman's Altruism; Individualism versus Organization; Ingenuities of Economic Argument; The Last Stand Against Democracy in Sex; Inequality in Divorce; Marriage Safeguards. A biographical introduction is written by Helen Tufts, the editor of the work. This is a memorial edition, limited to 500 copies, which are numbered. It is bound in boards, paper label, pages uncut, and contains portrait of Helena Born. We shall be glad to receive orders for the book, the price of which is one dollar.

In a recent letter ordering a copy of Dr. Foote's "Home Cyclopedia," one of Lucifer's subscribers in Texas says:

"We have four boys and four girls in our family—all healthy—and we find it next to impossible to break away from the false and shameful modesty in which we were brought up and tell those dear dependent ones what they ought to know. So, after discussing the matter, wife and I have decided to order the 'Home Cyclopedia,' and tell them there are things in it they ought to know, and insist on their reading it. I shall watch the effect, and let you know later how the 'scheme' works."

In reply I told our friends I thought they would make a mistake in "insisting" on their children reading the book. Human nature instinctively revolts against "improving literature" prescribed by others. Many books have been read because they were forbidden—books which would never have been read had they been labelled "improving." I suggested that the father and mother read interesting passages aloud to each other and discuss them in the presence of the children, but not as if they were making special effort to interest them. If they do this in a frank and matter-of-course way I think it will not be long before the children also will be reading and discussing the book frankly and openly. I read Dr. Foote's "Plain Home Talk" when I was thirteen years of age, and was intensely interested in it, and I am sure that the information I then obtained has been of great value to me. I do not think Dr. Foote's "Home Cyclopedia" (which is a revision and extension of "Plain Home Talk") is beyond the comprehension of the average young person. L. H.

## Radical Women—and Others.

A youth of but two and twenty naively remarked but yesterday that all the radical girls were "enjoying poor health," and artlessly boasted of the reputation he had gained among the "rads" for his "controlled intercourse." having lived with several women for short periods of time. Then it was that my free soul sickened and my whole body withered with outrage. So, my fellows, I fail to see that we have yet risen above the law-bound wife or hired mistress, who make no such exaction of men.

The trinityship of Man, Woman and Liberty we believe to be a holy and lovely existence and through economic or social fear we shirk the natural consequences and insist upon natural relations. Instead of creating we are but corrupting the already lust-bound world.

Wherein, after all, does the radical woman differ from the prostitute? The one barters with nature for cash; the other cheats nature by intrigue. So far we owe our position, such as it is, neither to our intellectual or spiritual development. We are still mere physical receptacles.

Work for your economic freedom; bear your offspring fearlessly and courageously. Teach men that intellectual freedom does not mean physical license but physical freedom; that we will yield a sound body and a clear brain unshackled by law or hire, and in the name of sublime freedom, we will stand by the result gladly and fearlessly. ERNESTINE DAVISON.

The questions involved in the above communication are of vital importance. But it is almost impossible to discuss them publicly because to so many people any plain talk on the sexual relations is impure, "obscene." So instead of clearly saying what is meant, circumlocutory sentences must be used which may convey to the reader a meaning entirely different from that

which the writer intended. For this reason, I am not at all sure that I understand Miss Davison's meaning in her first paragraph.

Many things besides the sexual relations—important though they are—contribute to the unhealthy physical condition of women, whether those women are radical or conservative. My observation, however, has not shown me that radical women "enjoy" more "poor health" than their conservative sisters; rather, the contrary.

It seems that Miss Davison disapproves of women and men sustaining relations which do not result in reproduction, and intimates that radical women "exact" self-control of their lovers, sufficient to relieve them of anxiety in that regard. But certainly neither the average "law-bound wife" nor "hired mistress" are willing to "let nature take its course" to the extent of bearing from five to sixteen children, as our grandmothers did. The small family is the rule, not the exception. We are obliged to adapt ourselves to present conditions, if we wish to survive, while working to make them better; and however we may admire or desire large families of children we are forced to face the fact that there is little room for them in our present society. It is an act of cruelty to bring six children into existence when we have barely sufficient for one.

And how is population limited? The methods are numerous but may be divided into three classes—self-control, prevention, and abortion. The latter two are most prevalent among wives and hired mistresses for the reason that if they "exact" self-control of men, they fear they will lose the support of the men. Self-control, mutually practiced, is preferred by some lovers. But it is a matter which each should decide for him or herself. If Miss Davison can see no difference between the prostitute who sells the use of her body in an undesired embrace, preventing offspring by mechanical or medicinal means, or by abortion, and the woman who, though enjoying the companionship of her lover, stops short of the reproductive act, then—well, we don't agree, that's all.

Nature is wastefully prolific; we must thwart her at every turn. If we have a garden we must limit the number of plants to prevent overcrowding, and a most distressing feature in the ownership of pets is the rapidity of reproduction. If we are to have children of whom we have a right to be proud we must limit their number to our capacity to care for them—then we can "stand by the result gladly and fearlessly." Better that a woman and a man should lose their health through self-control (though that seems to me altogether unnecessary) or even better that they kill themselves at once, than that they should be guilty of thrusting existence upon half a dozen puny, cramped, little beings, for whom they are unable to provide sufficient sustenance.

LILLIAN HARMAN.

## Craddock Assaulted.

News has reached me that Mrs. Ida C. Craddock, who was sentenced to three months' imprisonment under pretext that she was circulating obscene literature, while confined a prisoner at the Workhouse, Blackwell's Island, New York, was violently and forcibly assaulted and her person outraged. She was held down by main force by two attendants in spite of all the resistance she could make and she was infected with vaccine poison notwithstanding her prayers, entreaties and protests. Not content with this the brute who thus outraged her threatened to vaccinate her every three days until it "took," thus assuring himself that her blood would be contaminated.

Possibly there is more or less danger of smallpox resulting from the dirty practices of the place which Mrs. Craddock might disclose, but if it were not for the fees paid for vaccination it would appear to be more practical to pursue a policy of cleanliness than to poison the blood of society's outcasts with vaccine. No condemnation can be too severe for such brutal malignity. The dependent situation in which Mrs. Craddock was placed made it doubly obligatory upon those in charge of her to protect her from such an attack and their failure to do so amounts to a criminal participation. The outrage itself is a logical sequence of the lawlessness of the judges who sentenced Mrs. Craddock in violation of her constitutional rights and seems to be a concomitant of that peculiar kind of moral purity which those judges affect.

ED. W. CHAMBERLAIN.

## What Will a Woman Do for Love?

Nature never makes mistakes, and when her laws are violated the penalty must be paid. Love which is the dominant principle in woman's nature must be satisfied in motherhood or imbeciles and criminals are the result. The jails, penitentiaries, almshouses and insane asylums are filled with victims the logical result of woman's false education and degradation. She is surrounded by an icy wall of conventionalism. Her natural instincts must be confined within certain prescribed limits. Especially must she deny and conceal the demands of her love nature; the very highest law of her being, the very characteristic that makes her a woman and fits her for the grandest work in nature's plan must be denied and condemned.

Sometimes this artificial dam is too weak to hold the pent up forces, and society is shocked and startled to see how frail are the barriers it has constructed.

C. S. Darrow says: "In the great flood of human life that is spawned upon the earth it is not often that a man is born." Alas how true! And so long as women fail to recognize and demand the right to reproduce only the best of themselves will that condition confront us. If the natural instinct of seeking the proper mate in parenthood had not been stifled for ages, society could erect no barrier strong enough to curb this force, but centuries of suppression has so stifled and dulled this instinct that now only occasionally do women overstep the prescribed boundaries.

Mrs. Elliot reached out, blindly it is true, to satisfy this need, and the position she occupies in the household today proves beyond a doubt that the man to whom she was bound was unfit to become the father of her children: and the attitude of these children toward their heartbroken mother bears out this assertion. Will the world be made better by their lives? With a cold hearted inhuman wretch for a father, and a hopeless heart-hungry mother, is there any hope that among them may be found one life that will benefit the race? Are they not likely to be envious, narrow and unloving?

The mother nature in the woman shrank instinctively from this result. The demand of her heart for a true motherhood broke down the barriers by which she was surrounded and the freed forces, ungoverned and mighty, swept her life into the maelstrom of despair.

MAUD ABBEY.

Wathena, Kansas.

## Love's Coming of Age.

Edward Carpenter is best known as a writer upon Socialism—his famous work "Towards Democracy" giving the gist and heart of all he claims for Equality. In "Love's Coming of Age" he holds that woman's freedom is based upon economics,—institutions of the future must make her independent financially that she may not be forced to sell herself in or out of Marriage.

He says: "Nor is her position likely to be improved until she is able to face men on an equality; to find, self-balanced, her natural relation to him; and to dispose of herself and of her sex perfectly freely, and not as a thrall must do."

He makes a strong plea for a motherhood of freedom and thoughtful preparation, and through this gives a hope of betterment for the race. The price of the book is $1. For sale at this office.

However unwillingly a person who has a strong opinion may admit the possibility that his opinion may be false, he ought to be moved by the consideration that however true it may be, if it is not fully, frequently, and fearlessly discussed, it will be held as a dead dogma, not a living truth.—*John Stuart Mill.*

## VARIOUS VOICES.

Juliet H. Severance, M. D., Chicago:—Will my Lucifer friends take notice that I have changed my residence to 6127 Drexel Ave. I am now able to fill engagements to lecture on any reform subject or officiate at funerals. Your editorials are fine. May they long continue.

Elmina D. Slenker, Snowville, Va.:—Lucifer comes regularly and I try to put them where they will sow good seed. The story, "Forgiveness," in No. 916 will do splendid work. A little story does more real good than a whole book of morals and maxims. It reaches the heart as well as the reason.

L. R., Maysville, Ky.:—You did not give the price of the book "Capt. Jinks Hero." So enclosed find $2 for which please send me the book and credit my subscription with the balance.

[The price of "Capt. Jinks Hero" is $1.50, and it is well worth the money in every way. We shall add it to our list of books and will be glad to supply it on receipt of price.]

Mrs. F. N. P., Akron, Ohio:—While in Canton I found a few people who took quite an interest in your literature. I loaned the books I had and they enjoyed them very much. I hope you will get orders for some more books from there and I will try to get people in this city interested during our stay here. Enclosed find 50 cents for two trial subscriptions to accompanying addresses.

Mrs. Nettie Pitcher, S. Dak.:—I just can't keep still any longer. I must tell you that I think Lucifer the grandest paper ever published, and I wish I were able to place it in the hands of every woman and man on earth. The article, "Who Are the Fallen," by Kate Austin is so sensible I would like a few sample copies containing this article sent to my friends, and inclose names and stamps.

Constance Crane, Chicago:—In Lucifer No. 916 our friend Kate Austin calls Dr. Clymer to task for trying to help "fallen" women. Now it seems to me that she is really finding fault with a term and ignores the proposition he makes. If I understand the doctor aright he means to undertake the task of teaching them to respect themselves. There is no doubt in the minds of any of Lucifer's readers, I think, as to the respect-worthiness of these women, so there can be no argument on this point, but I do most heartily endorse Dr. Clymer's undertaking and am willing to do all I can to further its interests.

These 'fallen" women, it seems to me, are more ready for reform than any other class of society for the very reason that they have been cast out and made to believe that they can never be anything else than "fallen." The mental prostitutes are harder to reach because they are respectable and are part and parcel of society. Do you not think it necessary that each individual should think himself just as much a part and even a necessity as the rest of humanity? I will close with best wishes for progress in this direction.

W. N. Slocum, Los Angeles, Cal.:—Notwithstanding the apparently general compliance with the statutes relating to marriage, many open transgressions of the law are justified on *moral* grounds—which fact indicates that at some future period love, not law; natural attraction, not property considerations; personal fitness, not social requirements; free choice, not forced submission, will regulate the relations of the sexes. When that time comes woman will be what nature fits her to become—a free human being, the owner and controller of her home—the sole selecter of her male associates—the revered mother of the race. Paternal service is a momentary experience of man—an infinitesimal portion of his life. Maternal service is the highest and most important experience of woman—it is her very life, and through her, mainly, the race is elevated.

The natural order of human development is: first, physical second, mental; third, moral; fourth, spiritual. Man secured dominion over woman in savagery by brute force, and retained it in civilization by mental superiority. At the beginning of the Twentieth Century the foundation has been laid for the unfoldment of the moral faculties, and the development of the spiritual nature of mankind, and in these realms (the moral and the spiritual) woman will fulfil her divine mission as the leader and inspirer of man. That age of light, the advent of which is very near, will be the "Era of Woman," as the dark and cruel past has been the "Age of Man." When mankind (which means humankind) are fairly started on the line of moral and spiritual development, then "Motherhood in Freedom" will be possible, and the regeneration of the race will speedily follow.

## The Extravagant Poor.

A bandit used to rob the peasantry, so that when they began to starve they appealed to him for charity.

Said the bandit: "I will give you nothing; you are poor because you are thriftless; my Associated Charities inform me that you waste even the bones of your meat."

"If you were industrious and honest," said he (as he lifted a sheep), "the country would be richer, and I could make more. You waste your goods, so that there is nothing to steal, and then we all suffer hard times."

"But, sir," replied the peasants, "you yourself throw away even the legs, and eat nothing but the tenderloins."

"I can afford it," said the bandit, "because I do not have to work for my living; you lower classes would better pray to heaven for prosperity, instead of troubling me with your preposterous discontent."—*Bolton Hall.*

## Defense Fund.

For Lois Waisbrooker and Mattie D. Penhallow, Home, Wash. Amount previously reported, $55.78; D. M., Wash., $5; A. J. De. H., Calif., $5; Mrs. N. M., Wash., $2; J. L., Iowa $1.50; Mrs. M. W., Wash., $1; E. M., Wash., $1; J. C., Conn., $1; E. M. D., Calif., $1; E J. H., Oregon, 50 cents. Total received to May 12, $73.78. OLIVER A. VERITY, Treas.
Home, Washington.

"Facts Worth Knowing" is the title of a pamphlet of 80 pages "presented to the public by the Brooklyn Philosophical Association." It is a compilation from the writings of Ingersoll, Hugh O. Pentecost, Josephine K. Henry, J. E. Roberts, L. K. Washburn, and Louis Mueller. It is intended for free distribution, but we must ask those who order of us to send three cents a copy or 25 cents a dozen to cover express charges and mailing expenses.

THE ARENA FOR MAY contains several articles helpful as as well as interesting to thinkers. Among these may be mentioned: Education and Democracy—Rabbi Chas. Fleischer. The Iconoclast as a Builder—Shaler G. Hillyer. The Place of Education in Reform—Dr. Ernest C. Moore. Japanese Buddhism—Keijiro Nakamura and Rev. Clarence Edgar Rice. Popular Election of U. S. Senators—Chas. H. Fox. Wives, Widows and Wills—Miss M. E. Carter. "He Found Life"—Laura R. Kraybill. Topics of the Times, (Editorial)—B. O. Flower. 25 cents a copy. Address, Alliance Pub. Co., N. Y.

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